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## RHODE ISLAND INSTITUTE OF INSTRUCTION.

ON THE  
ADAPTATION OF THE UNIVERSE  
TO THE  
CULTIVATION OF THE MIND.

[We insert in this number of the Journal, two essays by Rowland G. Hazard, Esq. of Peacedale, in South Kingston; one a "Lecture on the adaptation of the universe to the cultivation of the mind," delivered before a Lyceum at Kingston, in 1842; the other an address on Public Schools, delivered before the Washington County Association at Wickford, in 1844.

The author of these Essays has been engaged the greater part of a very active life, in an extensive manufacturing business; and yet, amidst all its multiplied anxieties and cares, has contrived to find leisure to indulge his early cultivated fondness for literary and metaphysical pursuits. He has published several essays. His first one, entitled "Language," published in 1836, was characterized by the late Dr. Channing, in his Lecture on Self Culture, as a book "of much original thought." It was written while travelling on business through the Southern States. Besides the foregoing, there have also been published an address of Mr. Hazard's on the subject of Temperance, a Lecture on the Causes of the Decline of Political and National Morality, and an Essay on the Philosophical character of the late Dr. Channing, of whom Mr. Hazard was an intimate friend.

Any one well acquainted with Rhode Island, will readily perceive in reading the writings of Mr. Hazard, many of the traits of character peculiar to the people of Narragansett. While he is a zealous

friend of education, and all sorts of moral improvement, there is still manifested throughout a strong attachment to the Rhode Island doctrines of religious freedom and individual liberty, and a just estimation of the dangers inseparable from all forms of associated action, leading, as it often does, to the concentration of power in the hands of a few, where it is too liable to be abused, and to the total neglect of individual responsibility and duty.

Mr. Hazard, and his brothers Isaac P. Hazard, of Peacedale, and Thomas R. Hazard, of Portsmouth, have been liberal patrons of every thing that could promote the cause of public education, and the general welfare of the people. *Editor of Journal.*]

The time has not long passed, when, in the performance of this duty, I should have deemed it proper to have made our physical condition the principle subject; and to press the importance of its improvement, the principal object of my discourse.

That time, happily, has passed away; another and better state of things has succeeded.

Intemperance, once so rife among us, has greatly lessened; and with it the waste of time, of property, and of character, has also diminished. On the other hand, industry has increased, labor is more economically administered, and we have acquired more thorough habits of business than those which, having obtained amidst the institutions of slavery, were perpetuated long after its abolition, and continued to exert an influence on our community, the more baleful in its consequences, as the system with which those habits in some measure harmonized, passed away. The effects of the change in opinion which has made voluntary labor honorable, and of practice which has made it active and efficient, are palpable. Look around us where we will, the increase of the products of industry, and of the comforts of life, arrest the attention. Commodious mansions or comfortable cottages are fast taking the places of those squalid hovels, where the brawl of the drunkard so often told the sad tale of the hopeless, spirit-broken, and suffering inmates. It is pleasant to witness a change, which has gladdened so many hearts, brought comfort and cheerfulness to so many firesides, and diffused a general feeling of independence and confidence, of self-respect and security. But a new feeling of delight comes over us, when we contemplate this improvement as but the promise of yet higher advancement; when we regard this generally diffused feeling of independence, as the surest guarantee of moral character, and the certain indication, the prerequisite and precursor, of moral elevation.

The proper condition of society, as well as of the individual, is continued progression; and so strongly do the infinite tendencies of our nature demand this progression, that a proper provision for our physical wants, seldom fails of being succeeded by a desire for higher and more intellectual pursuits.

As a community, we have made this provision; and have arrived at that point, where the demands of our nature require a new pro-

gression. Already does the awakened interest on the subjects of education and religion remind us, that this grand law of intelligence is here working out its problem. Let us aid its influence by vigorous thought, and energetic will—let us press onward. Turning then from the finite cares of organic existence, to the infinite realms of thought, what are the objects which present themselves to the intellect? To every individual thus circumstanced, who for the first time meditates on this infinity, there is probably presented in some form, the portentous question, what and whence and wherefore this I, which thinks; and what and whence and wherefore this universe, in which this I, which thinks, is placed? And with these questions, he may be said to commence his philosophic existence. In advancing to the consideration of them, he has stepped from the finite to the infinite. The worlds of matter and of mind open to his view. Around him, the fair fields of science and philosophy allure him to tread their pleasant paths; stimulating his curiosity by the exhibition of their partially revealed mysteries, and tempting him to exert his powers to cull the flowers of fancy, or reap the harvest of reason. Above him, the lofty sky of speculation seems rather to lend infinity, than to set bounds to his vision. But with whatever avidity and accuracy he may observe; with whatever reach and acuteness of reasoning he may extend the results of his observations, and however far the loftiest flights of speculation may carry him into the unknown ethereal, still do the great questions with which he commenced, bound his visible horizon. They are the ultimate object, the end as well as the beginning of all philosophy, and recur at every step of his progression. Partaking of the infinity into which he has entered, it were vain to attempt to compass them; and all that the most successful investigator of nature's mysteries can hope, is to advance from truths to truths, and from one combination of them to others more comprehensive.

But how often is he deterred by the difficulties which meet him at the very threshold of the investigation. He looks around, and is perplexed by the incongruity of what he observes, apparently emanating from the same first cause: he sees good and evil; beauty and deformity; the creatures of benevolence, full of strife and cruelty; the very elements marring the universe by their violence. Or turning within himself, he finds that with pure and lofty conceptions, and ardent aspirations for the good, he is still liable to be tempted to evil. All is jarring discord.

I know of but one mode, which gives any promise of reconciling these seeming contradictions, and that is to suppose the whole universe as intended for the education of the mind; as a school in which to discipline the spirit.

Without now alluding to the many various cases in which the adaptations of nature to this object are manifest, I will only remark, that on this hypothesis, the necessity of evil, or at least of different degrees of good, is obvious. For otherwise, there will be no choice. Without choice, there would be no exercise of the will; and this, wanting the powers of the mind, would be dormant. Life, under such circum-

stances, would hardly assume any higher form than that of vegetable existence. Without evil, there would be no temptation ; and the pleasures of self restraint, with its ennobling influences on the soul, would be lost ; there would be no exercise of moral power. From this it is manifest, that we may reason to the conclusion, that evil is not only a necessary condition of the greatest good, but that it is absolutely requisite to the existence of finite moral agents.

But I have introduced the subject here, that I might draw from it an impressive argument in favor of mental cultivation. For if our hypothesis reconciles the various phenomena of creation, we may safely adopt it as true ; and if it be true that this universe has been brought into existence for the purpose of improving the spirit, how very important must be the object for which all this creative power and wisdom has been put forth. The question may here arise, Why was man made so imperfect as to require such a vast apparatus for his improvement ? As the ratio of the finite to the infinite is always the same, this question might be asked with equal propriety, if man occupied any position in the scale of being, short of perfection ; and is therefore equivalent to asking—why man, or all intelligence, was not made perfect and incapable of improvement. To this it may be replied, that the universal perfection of intelligence is incompatible with its activity, if indeed it be not with its very existence. For intelligence is active only from some motive. The only conceivable motives are, the desires of improving our own condition, or that of others ; motives which could not exist, if all were perfect. If we could no longer employ our powers to advance ourselves, or through the medium of benevolence, derive pleasure from their agency in advancing others, there would be an end of all moral activity. Intelligence would have no object, mind no employment ; and all the varied modes in which it now manifests itself, would be annihilated. It would, to all practical purposes, cease to exist. That a portion of intelligent beings should possess a susceptibility to improvement, is then a necessary part of the system of creation ; necessary, that they may themselves have motives to action, and necessary, that they may be the objects of that benevolence which must be the motive influence in a being incapable of self-improvement.

But, if this necessity has placed us lower in the scale of creation, and made us less than the angels, a wise Providence has made it the source of our highest happiness ; and a just God, as if in farther compensation for our imperfections, has made this universe and adapted it, as one vast apparatus, to facilitate our improvement, and increase the happiness thus derived from the very deficiencies of our nature. This susceptibility to improvement, is thus made the compensation for the imperfection which it presupposes ; and so well does it atone for it, that in view of the amount of happiness it affords us, we may even doubt whether the want of such a capacity for improvement would not be the greatest possible defect in an intelligent nature ; and whether, if we consider the perfection of being as meaning the best possible condition of being, we are not imperfect only in proportion as we neglect to avail ourselves of this compensating principle. And

from this aspect do we gather a new emphasis to our argument in favor of mental cultivation ; an argument, which, as derived from the design of creation, addresses itself to all those nobler sentiments, which would induce us to carry out the beneficent intentions of Providence ; while it also appeals to the more selfish and narrow feelings, which would lead us to avail ourselves of all the advantages of our position in the universe.

In conformity to this grand design of creation, progression has been made a necessary condition of happiness ; and no one can be happy, or even long satisfied, who does not think he is advancing in something. He may direct his energies to some worthless pursuit, and amuse himself with accomplishing that, which brings with it no real improvement, no substantial good. But he finds his error, and disappointment and disgust punish the attempted fraud on the law of his moral nature. Those changes of matter, which are within the compass of human agency, are evidently of little importance, except as they influence mind ; which alone has a sufficient capacity for improvement to gratify desires constantly extending, and aspirations which know no limit.

Progression of the mind, then, being essential to happiness, and this universe having been constructed, by infinite wisdom, to facilitate that object, it behoves us, as rational beings, to apply ourselves to the investigation of its complicated machinery, and endeavor, as far as possible, to understand its application to the various conditions of humanity. The natural, (of the supernatural I do not now intend to treat,) the natural modes of its operation are, obviously, three-fold. First, the influence of external *material* causes ; second, the influence which we exert upon each other ; and, thirdly, the influence of those powers, which we are conscious of possessing, within ourselves. In other words, the influence of the material world on mind, of mind upon mind, and of the mind upon itself. With regard to the first, the observation of material phenomena is so familiar to us, that we almost fail to observe its most important influences. We look upon a gorgeous sunset, or on the rich and varied aspect of a beautiful landscape, and, perhaps, hardly suffer ourselves to be abstracted from the bustle and hurry of customary pursuits ; or if, haply, lending a moment to the luxury of the scene, think only of the immediate and agreeable effect of color and form on the eye, nor reflect that the soul is taking from it an impress, which will forever help to modify its thoughts, and mould them in forms of beauty. He who is engrossed with the ordinary physical cares of life, is not prone to observe such influences. But who does not sometimes recur to the period of childhood, when his feelings were in unison with nature—when on the wings of the morning, his spirit mingled with aurora's glow ; or in the shades of evening, partook the universal repose—when every breeze came fraught with melody—when the gentle murmur of the sequestered brook, ministered to the poetry of his soul—when the warm sunbeam seemed to pervade and dilate his whole being—when the returning verdure of spring brought freshness to his mind, and the sombre autumn taught its silent lesson of mutability ; mellowed the bright

coloring of his thoughts with softer shades of reverie, and led him to feel, and to meditate on, the mysteries of nature—when the tempest-driven snow aroused his latent energies, and called them forth to the mastery of circumstance ; or when contemplation of the boundless ocean suggested the first vague, but rapturous thoughts, of a restless infinity within him ; or when, gazing on the stars, the ardor of his yet unsullied spirit, the aspirings of his heart, found there no limit. And who, when he recurs to these hallowing impressions of his youth, does not feel the glow of virtue reanimate his bosom, and the love of all that is beautiful and gentle and holy in moral character, quickened and strengthened within him.

Nor are the benefits of these appeals of nature confined to the earliest stage of our existence ; but throughout the whole of life, and even amid its most bustling scenes, they continue to exert an influence, which, however unnoticed, is still not without its effects in softening its sorrows, mitigating its asperities, and strengthening the ties of virtue. Still,

“ To him, who, in the love of nature, holds  
Communion with her visible forms, she speaks  
A various language. For his gayer hours,  
She has a voice of gladness, and a smile,  
And eloquence of beauty ; and she glides  
Into his darker musings with a mild  
And gentle sympathy, that steals away  
Their sharpness ere he is aware.”

In the stir and bustle of active life—the ardor of pursuit, the tumults of passion, the thralls of avarice, the harsh conflicts of opinions and interests even in the degradations of vice, nature still appeals to all that is left of the better affections. Still the beautiful landscape, the quiet or song enlivened grove, the placid lake and stream, and the azure sky, never cease to woo us to tranquility ; the moon-beams, as ever, steal quietly upon the conscience, carrying with them a calm approval to virtue, and alarming the wicked, whose thoughts or acts contrast with their purity ; the returning verdure of spring still brings its hope and buoyancy of spirits. Our forests, in their autumnal changes, continue with solemn influence to teach us a cheerful resignation to the lot of mortality, on the verge of decay wearing their brightest hues as a gentle spirit putting on its loveliest smile in death. The boundless ocean, with its unceasing roar, still speaks to us of the infinite tendencies of our nature, and quickens us to the fulfilment of their demands for high and liberal thought. The solemn night still imparts its sublimity, while its twinkling stars beckon our thoughts from the petty concerns of this little sphere of action, to that contemplation of lofty truths, which seems to connect our lowly condition with a high and glorious destiny. Nor are the more terrible of nature’s scenes without their proper influences. The storm-tossed ocean, the raging tempest, the rushing torrent and the wild tornado, impart grandeur to character, and nurture the energies which are requisite to the fulfilment of the loftiest purposes of the soul. But why should I expatiate on these manifold influences, which, though appreciated wherever there is a mind to comprehend and a heart to

feel, can be but feebly portrayed by any form of expression. The loftiest strains, the purest inspirations of poetic genius, would be but imperfect copies of this original language, in which nature appeals to our sensibilities; the beautiful, the poetic language in which God, through the medium of his works, holds communion with the soul, and shadows out the mysterious relations which exist between the visible and the invisible, the finite and the infinite. It was by an application of this universal language, that the Author of our religion taught us from the beauty of the lily to infer the universal care of Providence, and it was under its inspiring influence that the untutored Indian, gazing on one of our beautiful lakes, whose sunlit surface reflected its verdant banks and flowery islands, called it "the smile of the Great Spirit."

Need we any other illustration, that this is a language which addresses itself to all, and which may be understood by all? But if there are any with sensibilities so blunted, feelings so dead, as not to regard these gentle appeals, these persuasive influences of external nature, she has sterner powers, the effects of which apathy will rather augment than diminish. Among these, are the influences of soil and climate on national character; influences which go far to account for the generic differences which exist in different latitudes. It can hardly be doubted, that in this country, the greater industry and economy of the eastern states, is owing to the comparative poverty of a large portion of the soil—to the short time which elapses between seed-time and harvest, and to the necessity of providing for long winters; and that to the habits induced by this latter necessity, we may attribute the desire of accumulation, which unfortunately has become too prominent as one of our distinguishing characteristics.

Such influences compel us to conform, in some degree, to the circumstances of our position, but may, nevertheless, be modified and regulated by liberal thought, comprehensive views, and a just estimate of their tendency to promote or retard our improvement. To this end, a correct knowledge of them is very important.

Another and a better influence of the same kind arises from the repeated exhibitions of the power which rules the universe, as manifested in the changes of the seasons, inducing more religious awe and reverence in those countries where the transitions are great and striking, than where they are so slight as to make little or no impression on the careless observer. Such results, verified as they are by observation, attest the existence of the most hidden and subtle of the influences, which I have endeavored to portray.

I will close my remarks on this portion of the subject, by merely adverting to those magnificent discoveries of the modern astronomy, which have given us a new conception of the magnitude and grandeur of the material universe—a conception which, by its vastness, its sublimity, and its harmony, excites our profoundest awe, and awakens in us that sense of the infinite, which is nearly allied to the highest development of our nature—the religious sentiment. Nor is it merely by the vastness, grandeur and harmony that this sentiment is affected, in this lofty contemplation. It is also, that here, arriving at the far-

the verge of human science, we still seek something beyond—the cause which organized this stupendous system of worlds, and still sustains and directs their harmonious movements. We find this cause only in Spirit. It is before this mysterious power, that man, in the pride of science, and the confidence of demonstration, is arrested and instinctively adores, as the untutored Indian, in obedience to the same law of his nature, worships the Manitto of the ocean and the storm. In both, this law of the religious sentiment is the same. Both pursue their inquiries as far as their science permits, and find themselves in the presence of a God.

The Indian, viewing nature in its apparently disconnected elements, naturally attributes a spirit cause to each: the philosopher, whom lofty science has enabled to combine the whole universe in one harmonious system, moved by one will, as natural, makes that cause one; and finding no limits to the creation, makes the cause also infinite and universal. Thus does science, by its slower processes, reach the results, in which it is anticipated by revelation.

Through all the stages of human progress, the connecting link between the natural and the supernatural, is Cause. Our inquiries after truth conduct us to it, and merge themselves in the infinite.

In entering upon the influences which we exert upon each other, I will first remark, that, for the advantages of communicating our thoughts, we are indebted to the material world. For no one can look directly into the mind of another, or know its thoughts and feelings, except as they are manifested in material action, or described by analogy to some external object, of which both have a common perception. The language which expresses the passions, emotions, and all the purely mental processes, must have had this beginning, and still retains much evidence of its origin. By degrees, the terms thus explained acquire a common signification, as applied directly to the operations of mind, and the emanations of poetry, philosophy and eloquence are then circulated in streams, whose pellucid flow no longer reminds us that their channels were worn out of turbid matter. Language is then fitted for the direct action of mind on mind, and becomes one of the most important agents for the development and cultivation of its powers. The mutual aid which individuals render to each other, in correcting errors of opinion and practice—in the discovery and propagation of truth, and by the inculcation of correct principles, and sound maxims, by precept and example, are among the most obvious mental and moral benefits arising from the social compact—benefits in which all may participate; and to the common stock of which every one should contribute in proportion to his ability. If he has not the talent to convince, nor the eloquence to persuade, he may yet, by a correct and conscientious discharge of all his duties, exhibit the power of virtue and the beauty of holiness, in his every act, and make his life a more impressive and useful lesson, to all within his sphere of action, than the most refined argument or elegant diction could convey. To these it is encouraging to reflect, that such influence, however obscure in its exercise, is never lost. A good action never dies. It lives in the unfading glow of the moral

beauty it illustrates. It flows from character to character, and reproduces itself in a thousand varieties. It may be forgotten, hidden in the accumulated aggregation of events; but its leaven is still there, mingling with, and modifying the whole mass.

The importance of this practical individual influence, is felt in every community, and, in most, is the principal barrier to the increase of vice, fraud and violence. By those more gifted in talents, more industrious in their application, or more favored by circumstances, an influence more pervading and palpable has been exerted. The inspiring strains of Homer and Virgil—the servid eloquence of Demosthenes and Cicero—the wisdom of Solon and Lycurgus—the integrity of Aristides and Cato—the devotion of Leonidas and his little band, will forever inspire the patriot, the statesman, and the hero. The dazzling exploits of Alexander and Cæsar, will long kindle the flame of military ambition. The glowing pages, the sublime character of Plato—the calm fortitude, the uncompromising virtue, the unblemished life of Socrates—the hosts of martyrs, who have suffered torture and death to advance truth, and preserve their own purity, will never cease to be regarded with the most profound admiration. Through all time they will continue to awaken enthusiasm, and enlist its resistless energies in the cause of truth. They will ever hold up to their humble followers, the high susceptibilities of human nature, and incite them by lofty contemplation, and arduous virtue, to participate in that glory which has shed light on every succeeding age, and gained them the homage of the world.

Of the social influences, that which arises from the formation of governments, is a very important one, and furnishes an ample theme for the speculations of the philosopher, the philanthropist, and the statesman.

In proportion as men are obliged, or permitted to govern themselves, will their energies be directed to that object; and hence it is, that under the elective form of government, the people are grave, sedate and thoughtful. Take from them the care of civil government, and they become more light and volatile. If in addition to this, they are relieved from the cares of the soul by a religious despotism, they become still more volatile and trifling. Proceed one step farther, and remove also the cares of providing for physical existence, and we reach the condition of the slave, who, when no immediate evil presses on him, is the most merry, grinning, fiddling specimen of humanity. But he, who, from this volatility, would argue a higher order of happiness, might argue a yet higher for the fragile leaf, which yields to the impulse of every breath, dances to every breeze, and glitters in every ray which chances to beam upon it. Such happiness is little more than negative; the mere ebullition of animal spirit, freed from the immediate pressures of life. It is in that exercise of the mind, which the task of conducting our own lives imposes, that its faculties are developed, and kept in that state of healthful progression, which is essential to dignified and rational enjoyment. In providing for the order of society then, as much should be left to the self restraint and moral power of individuals, as is consistent with public safety.

We have sketched some of the results of a vigorous exercise of those powers, by which we act upon, and in some measure, control or modify the characters of each other. There are other consequences of a more spontaneous kind, growing out of our social relations ; consequences for which we might argue even more importance from the fact that divine wisdom has not left their development dependent on our efforts, but has made them essentially a part of this "complex stupendous scheme of things."

In the interchange of the courtesies of life, in the glow of mutual interests, the generous warmth of friendship, the tenderness of affection, the devotion of love, all awakening kindred and reciprocal emotions, the kindly feelings of our nature are improved by a healthful and exhilarating exercise, while sympathy for others' wo, compassion for the errors, and pity for the frailties of humanity, paternal solicitude for helpless infancy, the bereavements of death, the pangs of sundered affections and blighted hopes, lend to those feelings a keener sensibility, and give them an acute tenderness which is essential to the full enjoyment of all the brighter forms of happiness. Feelings so vital and sensitive may sometimes lend a deeper poignancy to sorrow, but when self degradation and crime enter not into the sources of our mourning, their vitality heals the wounded spirit. While they soften and subdue all the fierce and angry passions, they exalt all that is noble, and hallow all that is benign, and by the conscious generosity of emotions in which self is forgotten, elevate the soul above the power of circumstances, and temper its distress with that consolation which Montgomery has so beautifully depicted as the "joy of grief."

The obligations of justice, the propriety of regarding the rights, the opinions, the feelings, and the happiness of others, offer abundant opportunities for the exercise of self-restraint, of benevolence and magnanimity—while the conflicts of interest, the ardor of ambition, the pride of emulation, the stimulus of opposition and excited resentments, nurture the sterner energies. Even the manifold devices, the overreachings, the petty frauds and contemptible banterings of trade, serve to stimulate and give acuteness to the faculties, and, perhaps, with no injury to those who encounter, without being degraded by them ; and learn, not to practice, but that they may more certainly escape their pollution.

The supply of many things being inadequate to our desires, induces competition for their acquisition, which with the rivalry for distinction, for power and glory, makes a gymnasium for the understanding, in which we are compelled, by the joint influence of our physical and intellectual wants, to that vigorous exercise of all our powers, which forms habits of toil and perseverance, and imparts vitality and strength to the whole character.

The relations of thought, which are thus almost forcibly impressed upon us, serve as formulas for the investigation of higher truths, and furnish the elements for the solution of the sublimest mysteries.

It is with reluctance that I broach a theme requiring even for its partial development much analytic skill, and more time than I can now devote to it. But I feel that I should leave a wide blank in this

portion of my subject, if I were to omit to notice the influence of woman on society ; of woman with her deep-toned affections, her delicate sensibilities, her warmth and purity of feeling, her intuitive appreciation of moral truth and rectitude, her enthusiasm tempered with gentleness, and gentleness made potent by an ethereal efficacy, by spells and sympathies, which place it above all the coarser forms of human power. To her is given a moral influence pervading as spirit, and scarcely less mysterious. For her approval, high-thoughted genius takes its loftiest flight, and industry redoubles its exertions. Her smile rewards virtue, her frown banishes vice, her glance inspires courage, and her neglect withers ambition. In her soul-lit eye there is an eloquence more moving, and in its tear a deeper pathos than words can express. A potent charm is in her smile, the spells of persuasion are on her lips, and the inspirations of love obey her bidding.

With such power, what may she not accomplish ? Power, which, when properly directed, is only less irresistible than that of heaven, and possesing in common, with its omnipotence, the attribute of being undiminished by its exercise. Let them recollect, that like it, it should be ever silent and gentle, and persausive in its application ; and that like it, it should also be united with an all-pervading benevolence, with a philanthropy too universal to regard the narrow distinction of sects, too expansive to be limited by any creed.

Let her hold the powers confided to her as sacred ; as dedicated to the cause of human improvement ; and let her, faithful to the important trust, exert her sway for the advancement of *all* mankind, nor suffer her influence to be misapplied to any unworthy object. It were better that churches should crumble to atoms, that missionary stations should be abandoned, and ministers forsake their calling, than that this, the greatest element of moral elevation should be fettered by sectarianism, perverted by bigotry, or desecrated by its application to the degrading artifices by which cupidity and false zeal have impiously sought to make it available in obtaining money.

When that cheering approval of the most ethereal of earthly intelligences, which should be the reward of virtue, can be procured for gold, (no matter for how holy a purpose that gold is used,) it has depreciated in public estimation. It has submitted to a lower standard of value. It has lost the attribute which gave it the potency of magic. It would once call out all that was noble in human nature, for this was its only price ; but once perverted to pecuniary objects—how fallen ! Gold and virtue are then on an equality. The acquisitions of fraud, of meanness, and oppression, and extortion may obtain the prize which should be the spontaneous reward of what is noble, generous and good ; that which is ignoble is thus placed on a level with revealing genius and heroic virtue. This is confounding the distinctions of good and evil, from the knowledge of which, the aspiring nature of our common mother could not be diverted by the pleasures of paradise, nor deterred by the fear of death. If her daughters cannot restore us the Eden she lost, let them not abandon what she obtained for us in return, but by preserving the distinction, still lead

us on in the path of improvement, and retain to humanity, unimpaired, the God-like attribute of intelligence, knowing good from evil. I conjure them, as they value their influence, as they regard the advancement of our race, to keep aloof from the petty conflicts of party, and the machinations of avarice ; to preserve their delicate sensibilities from the rude encounter in which even less ethereal natures, suffer a loss of refinement and spirituality,

“ In which they roughen to the sense, and all  
The winning softness of their sex is lost.”

Her gentle nature is scarcely less out of place in the arena in which men dispute the prize of wealth and power, than her tender frame would be in gladiatorial and pugilistic contests. She whose proper office is to elevate and ennoble, should rise superior to low ambition and sordid views ; she should be the sanctuary, keeping all the finer feeling sacred from the contamination of low thoughted cares and ignoble strife.

“ The intelligencer  
Between the grave, the sanctities of Heav’n,  
And our dull workings.”

It is principally in the endearing relations of mother, wife, daughter, sister and friend, that woman exerts the most benign influence on society. In these ’tis hers

“ To touch the finer springs which  
Move the world.”

Whether in maiden loveliness, she breathes high ambition and noble sentiment into the soul of some aspiring and adoring youth, or in her varied relations, diffuses cheerfulness, grace and elegance in the social and domestic circle ; her influence is felt as the poetry of life, blending with her rougher pursuits and neutralizing their harshness with a tender, gentle and holy efficacy—an influence, which, like music, soothes the savage breast, softens its asperity, and banishes its care ere it is conscious of its power.

In the relation of mother, a high responsibility devolves on woman. To her the infant intelligence is first confided. The young spirit, passive and yielding, receives from her its first impressions. Her plastic power moulds its intelligence, and exerts on its destiny a greater influence than any other human agency. Let her ever bear in mind this high responsibility ; nor forget that, to children, acts are vivid and impressive, while words are weak : that one unguarded impropriety of conduct—a single outbreak of passion—a weak petulance—or a moment of fretfulness may make an impression too strong for all the precepts of wisdom, and all the maxims of morality to counteract. Let her also be cheered to the ever watchful fulfilment of her important trust, by the reflection, that every grace and propriety in action—every exhibition of true tenderness and affection—every effort of self-restraint—every sacrifice of selfishness, to principle, and

of convenience to love and duty, will be delineated on the mind of the child in the glowing colors of his young affection, and will furnish him with a conception of moral beauty, which no time will eradicate. Such a conception, thus incorporated in his very being, cannot fail to elevate his thoughts, and increase his ability to resist temptation. But, if, unhappily, he should still deviate from the path of rectitude, it will, as a second conscience, follow him in all his aberrations, keeping in his view the beauty of virtue, rendered more striking by contrast, and will unceasingly appeal to him to return to that course of duty, which is hallowed by the recollections of maternal solicitude and tenderness. Words would fail to express the dream-like vividness, and spirit-stirring power of such recollections; but they will be attested by every heart whose affections have been properly fostered by a mother's care, by all who have truly known and felt a mother's love. "When," said Raphael, "I take my pencil for lofty and holy purpose, the spirit of my mother hovers over me." And how often does the spirit of the mother inspire the lofty thought, quicken the noble act, and hallow the generous motive. All cannot possess the talent, or attain the excellence of a Raphael; but moral action frequently gives a scarcely less beautiful expression to conceptions, not less divine than those which gave a spirit-like immortality to the creations of his transcendent genius.

In treating of subjects so vast and so fruitful in details, I cannot hope to do more than to present an imperfect sketch, and it is probable that I may have entirely omitted some considerations which should have been made prominent. But if I have succeeded in suggesting an adequate idea of our solemn relations with the material world and with each other, and of their influences, some may be ready to inquire, "what is left for us to do individually?" If causes without us, have an agency so potent—if they are really the master-springs of our actions, what have we to do for ourselves? This inquiry leads us to the remaining division of the subject. The influence of the mind upon itself, or of those powers of which we are conscious. Among these powers, there is none of which we have a fuller conviction, than of modifying the influence of external causes, and of determining, in a greater or less degree, their influence upon us.

In proportion, as we exert this internal energy, do we mould the external and compel it to minister to our improvement and happiness. Suffer it to lie dormant, and nothing but the intervention of heaven could prevent our being the mere sport of circumstances.

Apply it to the investigations of our relations with the universe, and we learn how to make these circumstances beneficial.

It is by thought—truth-searching thought, that we free ourselves from the controlling power of causes without use. In reference to fate,

"He is a Freeman only, whom the truth makes free."

The mind has a power of recalling and of re-examining the past. By this means it can apply a cool deliberate judgment, and decide in what respect it has erred, when under the influence of the immediate

exciting causes of action, and of determining how it can better act under similar circumstances. This is the benefit of experience. But to meet the various exigencies of life, the mind has a more comprehensive power—that of imagining events, and of settling how it should act in the various combinations which it forms of them. These mental processes are the foundation of our habits and principles of action, and may be so extended as to apply with more or less precision to every condition to which we are liable. The greater the number of cases correctly settled, the better are we prepared for all the occasions of life, and enabled to derive advantage from its incidents. In proportion then, as we keep this power active, are we fitted to perform our part with propriety. He who neglects it will be the easy prey of temptation, the ready dupe of error, while he, who has improved it, establishes in his mind a test of truth, and derives happiness from all the trials and vicissitudes of life, by the exercise of that virtue for which they furnish the opportunities.

The heedless mariner, when he finds himself in difficulty, either passively yields to his fate or vents his energy in worse than useless imprecations on his evil fortune. While he, who, by constantly reflecting on the various dangers of his occupation, has prepared himself for their occurrence, finds, perhaps, even a pleasurable excitement in the exercise of that skill which is necessary to his safety and which his previous thought has rendered easy and natural to him.

He who employs this faculty of the mind for the contemplation of probable events, lays up stores of wisdom for the common uses of life. He will become sagacious and practical in all that relates to our immediate every-day concerns.

He who seeks for its exercise, higher conceptions, and more thrilling combinations fosters the spirit of genius, kindles enthusiasm, unfolds the noblest faculties of his soul, and awakens in his bosom desires which continually require the sublime, the beautiful and the holy; which incessantly demand a high progression. This is in harmony with the religious sentiment—that craving of the soul for something better than it has yet distinctly known; that insatiable thirst for perfection and truth. For these wants, the external world is insufficient, and the mind turns within itself for the contemplation of that beauty and excellence which its own revelations afford it.

But this internal sense of beauty is quickened by the external. The perception of natural beauty, or if that found in the more chaste and elegant productions of art, prepares the mind for its reception in any other form; and he who cultivates a flower improves a landscape, or erects a beautiful edifice, improves our ideas of moral symmetry, opens to the soul new avenues for the admission of moral beauty, and adds to the means of moral culture.

If I am correct in the necessity of progression, mental repose, or perhaps I should rather say, mental quiescence, is not desirable; and those who seek, will probably find it only in an uninquiring submission to the dogmas of arrogant authority; in the crushing embrace of despotism.

It is in meditation, that the self-forming power of the mind is most beneficially exerted. When we are not hurried by the necessity of

immediate action, nor excited by passion, nor swayed by interest, the judgment is cool and disinterested, and we may then establish principles, and form habits of thought, which will greatly assist us whenever unexpectedly assailed by temptation, or a sudden emergency requires our hasty decision. It is thus that the influence of the external, is moulded by the internal, and made subservient to it.

But independent of the important influence of this faculty on the formation of character, it would be worthy of cultivation, were it only for the immediate gratification it affords. It can make the mind a theatre for scenic representation, in which we may act any part which suits the humor of the moment. Whatever our situation, its delights are always at hand. It can impart an intenser glow to the ardor of youth, and brighten the reveries of age. It can beautify the desert with verdure of its own creation, people the solitude of the pathless woods with the beings of its fancy, or on the watery waste hold communion with the spirits of its choice. By it, the mind assimilates every excellence and grace, and by their habitual combination with its feelings, makes the beautiful and good as a portion of itself.

I have spoken of the mind as susceptible of vast, of unlimited improvement. This improvement, I think, is to be effected by the cultivation of all its elements, and preserving their due proportions to each other, which, when thus properly balanced, will all be found conducive to grace and strength; none require to be wholly eradicated. Pride, vanity, ambition, anger, fear and the love of acquisition, all exert a quickening influence. Fear is necessary to our safety, and is, apparently, among the lowest of these impulses. But who has ever known thought more electric, will more decisive and energetic, than its higher excitements can produce. In its more moderated forms, it habitually and unnoticed enters into that combination of feelings, which excites interest in what is passing around us; inducing us to observe the flow of events, and to investigate the laws of their succession, that we may avoid injury, or enjoy the sense of security. The love of acquisition, though often perverted to inferior objects, stimulates us in the pursuit of knowledge.

But I have not time to be minute, and the benefits of most of the other impulses being even more obvious, I will only reiterate my conviction, that they will all be found essential to the promotion of the most perfect character, as all the colors of the prism, in proper proportions, are requisite to the production of the purest white; and that the mind which is invigorated by the passions, agitated by emotions, and stimulated by the thrilling impulses of sense—if it be also ennobled by lofty sentiments, and purified by the contemplation of that ideal beauty and excellence which it has the power of creating, or of abstracting for itself—will be found more vital and efficient, than that in which the judgment is cold, the feelings inert, and passions extinct.

From these general considerations, most of which are equally applicable to other places, let us return, for a moment, to our own locality; and note what advantages we possess, and what difficulties we have

to overcome, in intellectual progress. Our geographical position has, heretofore, excluded us from the full benefits of that extended social intercourse, which, by rendering us familiar with the habits, system and views of other sections, weakens local prejudices, liberalizes the mind, and enlarges its thoughts. This, and the change in our social system, already alluded to, have no doubt retarded us. Another, and greater obstacle to our progress has been the want of education, which, though not wholly disregarded, has been quite too much neglected. It is true there are few among us, who have not been taught the rudiments of knowledge, (using the terms in their limited popular sense,) and I fear it is equally true, that very few of us have received much more than this. It is encouraging to see that all these obstacles are gradually yielding to improvements already made, or in progress. Greater facilities of travel have recently brought us in near communication with other portions of the country.

The changes in our local habits, I have already adverted to, and on the subject of education there is a growing interest and a corresponding progression; still much remains to be done—much more ought to be done. I would gladly have thrown a veil over these defects, but the very object of these lectures requires that they should be brought to view that the proper remedy may be applied. This duty performed, I turn with pleasure to some spots of brighter promise. There are some points in our local character which I think will not suffer by comparison with those of any portion of our country. With some opportunities for observing, I am persuaded that in no section of it have I seen more native strength of mind, more energy of purpose, more of that independence in thought and freedom from arbitrary restraints, which are so important in the pursuit of truth, and that no place has come under my observation where the distinctions between liberty and libertinism are better marked or better appreciated, where the rational desire of freedom is more harmoniously united with a love of order, or where the transactions between individuals are marked with greater confidence than in this my native land.

Will it be said that this is but the common preference of every mind for the customs, habits and institutions by which itself has been more or less moulded, or that it is but a natural partiality for the land of my birth? To such suggestions I can only oppose the fact that the portion of my life in which those preferences and partialities are most strongly impressed, the period reaching from infancy to the verge of manhood, was spent in another part of our country.

But admitting that my observations have been correct and my judgment impartial, it may still very naturally be asked how it has happened that a people who confessedly have labored under some peculiar disadvantages, whose progress has been retarded by a revolution in the once established habits and customs of society, whose local position has been unfavorable, and who have comparatively derived little benefit from education, should possess this superiority?

In the solution of this question, I find even more encouragement than in the fact, for I find it in causes which promise a lasting and beneficial influence on the future. To natural causes we owe some-

thing. A soil which, while it does not tax the powers of the cultivator to a state of repression or exhaustion, does not permit luxurious indolence. A climate in which there is little to enervate, and a natural scenery in which there is much to inspire thought, all have their effect. These are, in their nature, permanent, and while our "rock ribbed" hills resist the action of the elements, while the succession of seasons varies the aspect of our fields and woods, and the rains of Heaven fill our murmuring brooks, and our iron bound coast repels old ocean's surge, we may rely on *their* influence.

But there is a moral cause to which I attach more importance, and that is the ennobling influence of mental liberty. Here thought has never been trammelled; here discussion has known no proscription; intelligence has here been free; spirit has been supreme, and nothing but the decrees of Heaven have been exempt from its jurisdiction.

Here mind has put forth its native strength neither fettered by creeds perverted by bigotry, nor distracted by the intestine broils of sectarianism. Every one has here wrought his portion of the realms of thought in his own way, and choosing without restraint, the whole domain has been more or less cultivated. It may be true that we have not so often visited that portion which is consecrated to religion as our neighbors profess to have done; but we have entered it not as contending parties, seeking only the best positions it affords to defend our own peculiar tenets or to attack the opinions of others, but as calm inquirers, there to learn its truths, to enjoy its grandeur and sublimity, and refresh our fainting strength at its fountains of inspiration.

The effect of prescribing arbitrary limits to thought, can hardly be over-estimated. It is true that many wear such fetters so passively as not to find them galling, but those who have once escaped can never again be subjected to the same bondage. The mind which submits to artificial restraints, loses its elasticity and strength; accustomed to yield, the habit of submission fastens upon it; no conscious power unites it to vigorous action, no lofty sentiment inspires it with heroism, no emotion of victory cheers it in the contest with error, no enthusiasm warms it in the pursuit of truth. It becomes cold, sullen, and dissatisfied with itself, or, throwing off all care and thought of its destiny, abandons itself to frivolous or unworthy pursuits.

This evil becomes incalculable when the mind is authoritatively restrained from the free examination of all the great mysteries of its own being, when it is not permitted to know itself, to commune with itself, and to improve itself in the contemplation of those sublime truths, the investigation of which furnishes the highest and amplest exercise of its powers, and elevates it to the loftiest eminence of intellectual aggrandizement. From such restraint we have been comparatively exempt. This religious freedom is almost of necessity, associated with a corresponding system of civil government; and in this state, there has been much less legislation, than among our neighbors, but vastly less practical application of the laws which regulate society. More has been left to the self-restraint of individuals, and the moral power of the community; elements in the formation of

individual and national character, which, within certain limits, increase as the absence of legal restraints makes them necessary, and decrease, as the adaptations of the laws to the circumstances and contingencies of social intercourse usurp their place.

Rigid laws often create their own necessity. It is related that a citizen of Milan, voluntarily resided sixty years within its walls, and felt no disposition to pass their limits, until his prince commanded him not to do so.

The mind spurns that authority which, depriving it of the exercise of its powers in the choice of action, degrades it to a machine, and taking from it the merit of voluntary performance, robs it of the cheering influence of self-approval. This induces a disposition to break despotic laws. The most noble and generous spirits rise in opposition to them. It is not, therefore, strange, that those who live under such laws, are prone to think that there is no security when any right is not guaranteed by force, forgetting that the disposition to do wrong is often not so much a desire to do the thing forbidden, as to break the fetters and assert the dignity and supremacy of the mind. Hence, too, it is, that skepticism in religion is most prevalent where its forms are most despotic.

I am aware, that this very freedom, which I think so beneficial and creditable to us, has been made the theme of ridicule and obloquy, by our neighbors. That we have no law and no religion, is their constant gibe. But so long as by law, they mean those legislative enactments, which are rendered necessary by the fraud and violence of the governed—and by religion, they signify those arbitrary forms and systems, which are supported by the zeal of bigots and the craft of hypocrites, so long may they justly continue to reproach us with having neither. We might ask them, where is the utility of a religion, which does not purify and ennable? or, of that extensive system and minute adaptation of laws, which, dispensing with moral power as a means of social order, banishing all natural restraints, and crushing the generous impulses in its serpent-like folds, still sanctions enormities, which savages would not permit. Much of this difference in character may probably be attributed to early legislation. Roger Williams, by proclaiming universal liberty of conscience, produced an influence on the character of this state, widely differing from that exerted by those colonists, whose first governmental act is said to have been an agreement to abide by the laws of God, until they should have time to make better.

He asserted freedom in its broadest rational form—the freedom of intelligence. They asserted the prerogative of authority, of force, and of legal coercion. He made conscience supreme; they sought to supersede its *divine* action by human institutions. They persisted in their plan, and made a church and civil establishment of rigid forms and rules. He enthroned the spirit; they subjected it to arbitrary laws.

Need we inquire which of these systems has most claims to religion? Their influence is obvious in the formation of sectional characters so radically different, that ages of proximity and habitual intercourse, will hardly suffice to wear away the distinctions.

We have been thrown more upon our own thoughts, and I have now spoken more freely, from a conviction, that if mistaken in any of my views, the expression of them would do little harm to a community so accustomed to examine and to determine for themselves.

They are superior to us in education ; they have been more wrought and burnished in the schools ; they are more skilful in the weapons of controversy, and with that advantage which learning and skill will sometimes gain over truth and strength, they have almost succeeded in producing an impression, that we ought to follow in their steps—that we, too, ought to have what they would call law and religion. Heaven forfend.

The native character of our state has been preserved in greater purity in this than in most other portions of it. For this, we are indebted to the hale and unyielding spirit of our ancestors, and to the isolated position we have occupied. But their heroism can no longer defend, nor our position protect us from foreign encroachment. Already have the latest improvements in the enginry of fanaticism been directed against us. With these causes of apprehension on the one hand, and on the other the hopes arising from the improvement in our habits, the increased attention to the subjects of religion and education—from a more free communication with the world, and from the earnest and laudable efforts making by some individuals to spread truth and excite inquiry, we seem to have arrived at a crisis on the event of which much of our future character may depend. Let us meet the emergency, resolved to hold fast to that which is good, and take truth from any hand which proffers it. To those who seek to change our opinions by argument, or even by rational persuasion, let us not object. To those who come prepared by their researches to instruct us, who bring with them knowledge from afar to enlighten, pure sentiments to elevate, and lofty thoughts to ennable us, and above all, good examples to illustrate their precepts, let us extend a cordial welcome, liberal aid and generous confidence. But let us regard those who deny to us the freedom of thought, and thus aim to establish religion by the destruction of all her allies, who seek to frighten the timid and impose on the weak and credulous, and who, instead of the mild influences which come from above, arrogate to themselves the power of demons, and expect to make us worthy the hopes of Heaven by terrifying us with the fears of hell ; who, adopting the principle that religious faith is not only essentially distinct from reason, but incompatible with it, carry it to such extreme as to seem to think insanity the only conclusive evidence of its existence ; let us regard all such either as foolish fanatics or knavish impostors and traitors to the cause of human advancement. But let us carefully discriminate between these and such, as, seeking to advance the highest interests of man, are scarcely less arduously, or less beneficially or honorably employed, than they who hold the venerated plough. From such as these let us invite truth, but suffer none to encroach on the freedom of thought.

It is the one cause of liberty, for without this freedom of the mind, all other freedom is but a tinkling sound. Witness the numerous

attempts which have been made in South America, to engraft free political institutions upon a religious despotism. They have all been abortive—they must ever be abortive—the two are incompatible. And nearer to us we may observe how far the ennobling influence of knowledge may be counteracted, even by the decaying remnant of a religion of authority. The highest faculties of the soul interdicted, the mind excluded from its most ennobling pursuits—from all that gives sublimity to thought and elevation to moral feeling, vents its activity in the stir and bustle of the world ; and intelligence, confined within too narrow limits, re-duplicates itself in mere ingenious contrivance, and seeks its advantage in the shallow artifices of trade.

But, though under certain conditions, it would almost seem that a people may be instructed without being enlightened, and educated without being elevated, let us not hence infer, that knowledge is of little importance. I have said, that our neighbors of another state have been better, perhaps I should say more educated, than ourselves. Of its benefits many of them have given illustrious proof. It has gradually weakened the bonds imposed on the intellect—enabled many to throw them off entirely, and others to exhibit much energy, even in fetters. But it is when removed from these mental restraints, that the benefits of the knowledge they have acquired, becomes most apparent.

The facility with which intelligence passes from one system to another, and discovers that portion of truth and harmony which exists in each, is not the least of its advantages ; and they accordingly, when brought in contact with other systems, soon find that legislative enactments are not the only basis of social security, or the highest rule of action.

Aware of my incapacity to do justice to so vast and important a subject as that of mental freedom, I rejoice that it is one to which your interest has ever been alive ; that the mention of it will here touch a sympathetic chord in every bosom. Is there a son of Rhode Island whose enthusiasm is not spontaneously kindled by it ? who does not proudly feel that the glory of his forefathers is reflected upon him, and that through them he is allied to the transcendent honors of having emancipated the mind.

While then, with feelings elate, we reflect that our ancestors made this inestimable gift to the world, that they first threw wide open the portals to those sublime truths—those realms of lofty thoughts, where the feelings are hallowed, the intellect is ennobled, and the whole spirit is in harmony with itself and the universe ; that the first claimed for earth this freedom of the skies, let us determine that we will be the last, aye, that we will never relinquish the fair behest. And while with patriotic pride we recur to that brightest page of our history, which records the first act of universal toleration known to the world, let us with firmness resolve that here, mind, as it ever has been, shall continue to be, free. Let us adopt the motto, *Here mind is free* ; a motto worthy to be engraved on the vaulted sky, inscribed with sunbeams on the portals of heaven, displayed in the lightning, and proclaimed in the thunder of the universe—**HERE, MIND IS FREE.**

## ADDRESS ON EDUCATION.

Delivered before the Washington County Association for the Improvement of  
Public Schools, at Wickford, January 3, 1845.

BY ROWLAND G. HAZARD, ESQ.

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The grand element—the essential condition of human happiness, is progress, and we hail with joyful feeling whatever accelerates it.

It is a cause of gratulation, that the means of individual improvement are extending, and that through them, our community, our country, and our race are advancing. And it is a cheering thought, that to this progress there is no limit,—that success in removing one impediment, but nerves us with victorious energy to encounter another,—that every advance but brings us in view of some higher position to be attained, while the horizon of perfection remains at the same apparent distance, or recedes as we rise into a purer atmosphere. In this way, obstacle after obstacle has been overcome, and one stage of our progress after another accomplished, until we have now arrived at the subject of universal education. In conformity with that universality, which is characteristic of this age, it is proposed to provide the means of literary instruction for the whole people. Obvious as is the importance of the measure to bare investigation, we are not proceeding on mere theoretical grounds. We have witnessed its results in portions of this, and in other states.

It is not long since our legislature employed a competent person to make a geological and agricultural survey of our territory. A spirit of inquiry was thus induced, and much valuable information disseminated, the good effects of which are already so obvious, in improved and more economical modes of cultivation, that I think I should be within bounds in saying, that the expense of that survey has already been repaid an hundred fold. With such results of an experiment in one portion of science, it is not surprising that the state should extend its views and its efforts to its other departments—that it should adopt measures to diffuse information, awaken interest, and increase the desire for the extension of knowledge generally, with liberal provision for its accomplishment, and thus embracing the whole subject at once, secure its numerous advantages as early as practicable.

For this purpose an agent has been engaged to co-operate with the citizens, and give them the aid of his experience and mature thought in the important work of reforming the schools. The wisdom of this course is now apparent, and it is gratifying to find, that those on whom the expense principally falls, are most zealous in advocating, and most assiduous in their efforts to promote its accomplishment.

This is honorable to our state, and particularly so, as this concurrence manifestly arises, not from any sordid calculations of interest, but from noble and philanthropic feelings. To a people actuated by such high and disinterested motives, it would be worse than useless to hold up any lower inducements: but I may here remark, that in this as in other cases, generous action, based on liberal and correct principles, secures those minor advantages which are the ultimate and exclusive objects of a grovelling, narrow policy. For leaving out of the account, all the delightful anticipations of increased comfort, virtue and happiness, and all the benevolent satisfaction of being useful to the world, the man who appropriates a portion of his wealth to the diffusion of knowledge, is still making an investment, for which, even in a pecuniary view, he will be amply repaid. For go where we will, we find the value of property very much depending on the intelligence of the community where it is located—an obvious consequence of the fact, that intelligence is necessary to make property productive. It develops all the resources of a neighborhood, and applies them in the best manner. Besides this, it brings the advantages of superior society—of good literary, moral and religious instruction, and various benefits, which a union of intelligent persons may easily command, but which no one individual, however talented, or however wealthy, could so effectually compass. And these all make the real property of such a community more desirable, and of course more valuable.

It also enables men better to discharge the duties of legislators, judges and jurors. General education then, will enhance the nominal and intrinsic value of property, while it also renders it more secure.

How far it is expedient to make popular education the subject of legislation, is an important question. In Prussia, an amiable king, disposed to exercise the despotic power with which he is vested, in a paternal care of his subjects, has furnished the means of instruction to all, and by penal enactments, made it obligatory on parents and guardians, to send their children to the schools he has established.

Such legislation would be worse than useless here. It would be repugnant to our feelings, and in opposition to the spirit of all our institutions. In some minor matters, regarding schools, imperative legislation has failed even in states where the people are more accustomed than we are, to the interference of legislative authority with the sphere of individual duty.

I apprehend, that in proportion as a state assumes the task of regulating the mode of instruction, parents will feel themselves absolved from its responsibilities; and it is the care and thought of parents in educating their children, which forms the foundation, or a very large portion, both of parental and filial virtues, the destruction of which would annihilate all that is most beautiful and holy in the social fabric.

Air, light and partial warmth, are all that a wise Providence has bestowed on us, without some efforts of our own, but having furnished these pre-requisites of life and activity, has made the rest de-

pendant on that thought and labor which are also necessary to develop the energies of body and mind. Let a state then provide the money essential to the existence of public schools—adopt means to enlighten the public mind on the subject, and to warm it into effort, adding such suggestions and recommendations, as on such a subject may very properly come from its selected talent and wisdom, and leave the rest to the free thought and voluntary action of the community.

The immediate connection of education with the interests and the condition of mankind, is too obvious to have been entirely overlooked, by any but the most barbarous tribes; and yet in its present aspect it may be said to be new. Though pursued by many with higher views, it has too often been sought, merely for the selfish advantages which the instructed derived from it, in competition with the uneducated—advantages which its general diffusion would destroy. Hence at one time, the learned sought to express themselves in a manner unintelligible to any but the initiated; and the clergy, by the exclusive advantage of superior knowledge, gaining the ascendancy of the political and military power, established an ecclesiastical despotism, which, with the most tyrannical insolence, dictated to nations, and arrogating to themselves the powers of darkness, and scarcely less infernal powers of earth, by the combined terrors of hell, and the tortures of the inquisition, destroyed every vestige of freedom, and left scarcely a ray of hope to humanity. It was fraud monopolizing knowledge, to subdue the ignorant, and prostrate their minds in a bondage the most cruel, and the most direful that history records. The institutions of Lycurgus embraced a system of general education. Under them the Spartan youth were trained to endure privation, fatigue and pain, and habituated to the use of arms, that they might more effectually serve their country in war, and were taught to steal, that they might be prepared for its stratagems.

But to increase the general happiness, and secure the freedom of man, by a system of education which shall impart useful knowledge, intellectual power, and moral elevation, to the *whole* people, is an idea of our own times.

That the period for the practical development of this idea has arrived, is manifest from the unanimity of public sentiment in its favor. I may almost say, that none deny its importance, or doubt its utility, though there may be some diversity of opinion as to the mode of its accomplishment. To devise and bring into action the best means in our power for this purpose, is the object of this Association. I need not labor to secure your interest in its favor, by dwelling on the beneficial results which may be expected from the success of the enterprize, for I cannot believe that any one who has at all reflected upon the influence of increased thought, and the extension of knowledge, upon individual happiness and progress—upon national prosperity and national honor—upon our intellectual and moral condition, and upon our political and social relations, can contemplate with indifference the efforts now making in this country in behalf of education.

I wish I could claim a more active participation in them.

But I must confess myself one of those, whose time and thoughts have been too much tasked by business pursuits, to permit me to render as much personal aid to this important movement as I desired, or so much as my views of duty to the community dictated. But I have observed, with deep interest, the noble efforts of those gentlemen, whose labors in this cause have laid us under high obligation, and claim our warmest gratitude and sincerest thanks. It is gratifying to find that they have sanguine hopes of success. They do not, however, expect to escape the difficulties, or to avoid the obstacles which ever beset the path of the pioneer in social improvement. They know that popular prejudices are to be dispelled, that the iron grasp of avarice is to be relaxed, and supineness stimulated by a sense of duty which they must awaken in the public mind. They know that the reformer requires industry, zeal, energy and perseverance. By the intelligent exercise of these qualities, they have already accomplished more than was anticipated in the time, and there is now much to cheer us all to effort, to animate and exalt our hopes, and inspire us with lofty and generous purpose. And it is a work in which the aid of all is required. The object we aim at is nothing less than a system—a better system, for the improvement of man. If in such a cause, the people are inert, it will be in vain that legislators pass acts, and make liberal appropriations of money. If parents do not take an interest in it, and perform their duties, the labor of those philanthropists who have made it an object of earnest investigation and deep solicitude, and sought to inspire others with a kindred interest, will be fruitless. Properly to sustain and carry forward such a movement, the whole people must unite in it heart and hand, thought and action. They must think, and think justly and liberally. They must act, and act with the energy of excited interest.

We must not content ourselves with dreaming over the prospect, however encouraging. I know it is delightful to regale the imagination with visions of an intelligent and happy people, under a wise and benevolent government, such as may be anticipated from the general diffusion of knowledge; and to indulge in all the luxury of benevolent feelings, amid those congenial scenes of felicity and virtue, which a prophetic fancy may here so vividly portray. And it is allowable, it is useful, thus to warm ourselves to effort, by dwelling in imagination, on the intended, the probable results of our labors.

But we must not stop here. We sow the seed in hope and faith, but we must bestow the careful vigilance—the laborious attention of actual business, before we can expect to gather the fruit. Money may be freely appropriated, and yet not a single spring necessary to the success of the movement be put in action. The plan may be wisely conceived, and put forth with all the attractions of eloquence, and illustrated and enforced by all the powers of argument, and yet little be done towards its practical accomplishment.

But I do not fear that the interest now manifested, is the mere effervescence of popular enthusiasm, or that it is such an excitement

as dissipates its fervor in idle imaginings. I am persuaded that it is the result of deliberate thought, terminating in the firm conviction of the importance—the necessity of earnest attention to the objects for which we are now assembled. That object has already been stated to be the improvement and extension of the means of education. An object, the beneficial tendencies of which, are manifest and manifold in every aspect of the subject—so manifest that one can hardly speak of them without uttering truisms.

It is a trite remark, that the success and stability of a popular government depends on the intelligence and virtue of the people. It is obvious that these qualities are no less essential to individual happiness than to national prosperity or national security.

In despotic governments, the object of education is to make the people good *subjects*. On us devolves the higher task, of so educating them, that they may become good *sovereigns*. And to the inducements growing out of these considerations I may add, what under our institutions, seems the grand desideratum, that there is nothing which has so great an influence in lessening and neutralizing the inequalities of society, as a system of education which embraces all in its provisions. It opens to all a common source of enjoyment and aggrandizement. The rich and the poor here meet on common ground. Seated side by side, the heir of wealth finds that the circumstances of birth afford no advantages in the competition for intellectual superiority, while the child of poverty also learns, that his advancement depends on his own efforts, and on his own conduct. Give him the key to the stores of learning and the treasures of thought, and he may complacently smile at the little glittering pile on which the merely rich man rests his title to consequence. He may look with scorn on the miserable ambition, or with pity on the folly, which contents itself with those accidental advantages which an accident may destroy, to the exclusion of those benefits, which becoming identified with mind, can only be lost by the destruction of the spiritual being.

The great object of education, is not to give those who receive its benefits an advantage over others in the competition for wealth or place, but to increase their rational enjoyments, and their usefulness in whatever circumstances their lot may be cast. If wealthy, to use their wealth with intelligent and noble purpose; if poor, to apply a like intelligence to the economical management of their concerns; if in retired life, gracefully to perform the duties of a private citizen, and shed a right and happy influence in their sphere; or if called by their country to official station, to perform its duties with credit to themselves, and benefit to the public; but more especially, to enable them to enjoy that happiness which arises from a consciousness of the performance of every duty, and of progress in the scale of being. In short, to make them more happy in themselves, and more useful to others.

To fulfill these purposes in the highest degree, requires strong and active minds, and pure hearts with cultivated affections, in sound bodies. Hence education, in reference to these objects, must em-

brace the physical, intellectual, and moral nature. Our part now has reference more especially to the intellectual, but in attending to this, we need not, we do not intend, wholly to neglect the other departments. In regard to the physical, something may be done by the erection of suitable buildings, and by care to protect the inmates from unhealthy influences. And in regard to the moral, much may be done, by good regulations, by the selection of teachers, who, to proper intellectual endowments, unite purity of heart, elevated sentiments and refined feelings, rendered more attractive by modest, manly deportment and winning manners; and when practicable, by locating school-houses in situations where the natural scenery will instill beauty into the soul, and bring it under those harmonizing and elevating influences with which a wise and beneficent Creator has imbued his works. Let them stand aloof from the turmoil of business, and elevated above its cares, where the orient sun will inspire hope, and his setting hues gild a glorious futurity. Let them be where verdant fields and flowery groves, made vocal by the melody of birds, will regale the senses and refresh the imagination—where extensive prospects will awaken the sense of the sublime, inspire lofty aspirations, and nurture all the infinite tendencies of the immortal spirit. Place them near, where, in some sanctuary of nature, the crystal fountain sends forth the refreshing stream, in which the infant soul may baptise itself in purity, and from its murmuring waters catch the hallowed voice of song. And when this is impracticable, let the same intention be fulfilled, as far as possible, by artificial means—by paintings and statuary, by poetry and music. Let the whole arrangement be such as will gladden the heart, and make the future recollections of the spring time of existence, and all its associations, as a celestial vision, blending its tranquilizing and holy influences with the cares and asperities of life, and gilding with poetic gleams its stern realities.

Procuring suitable teachers is, perhaps, the most important and the most difficult portion of the work. Properly to fill that station, requires the highest order of talent, and the most exalted character. But can we expect men of high talent and character, to devote themselves to a pursuit, in which the honors and emoluments are so far from being commensurate with the labor and responsibilities? A high sense of duty impels some persons thus to devote themselves, but in the present state of public feeling, we cannot rely on this inducement, for a sufficient number to fill any considerable portion of our schools. In this State, we are very deficient in this particular. Preparation for such an office, has neither been a duty, a trade, or a profession, and we have of course to rely much upon our neighbors. I do not object to this for the reason sometimes urged against it—that it gives our school funds to the citizens of other States. The argument, on that point, is wholly involved in the mooted question of free trade and protection. There may be some advantages in the circulation of intelligence, which is produced by this employment of instructors from other sections, and their con-

tinual change from place to place, but I apprehend they are trifling in comparison with the disadvantages.

In this State, I believe, our sound and liberal political and religious institutions, have laid in the free thought and mental vigor of the people, a broader and firmer basis for education, than has elsewhere been found, and I would that the superstructure should be raised, by those who are familiar with these institutions, and have profited by them—by those whose thoughts have never been circumscribed by authority, and whose souls have never been narrowed by bigotry or debased by superstition. In these views, I believe, I am influenced by no merely sectional feeling. I know there are many in other States, who in this particular will well compare with the best in ours. But I do not think that their institutions and acquired habits of thought, are so favorable to the development of this character, or that it is so universal among them. But there are other considerations, which I deem more conclusive on this point. In the present mode of engaging a teacher for a few months, with only a mere chance of his being re-employed in the same district, he cannot be expected to feel the same interest in the affairs of the community, or even in the progress of his pupils, as if he were permanently located among them, and expected to see the fruit of the seed he planted.

Such is now the general neglect in visiting his school, and in extending to him even the civilities of society, that in an ordinary term he will hardly become acquainted with the parents at all, unless he "boards round," which, by the way, is the only recommendation of that system which occurs to me.

Now every man with improved mind, cultivated taste, and elevated morality, exerts a great and happy influence on the community in which he resides, and those requisites should be indispensable to all the teachers of our schools. They will, in some respects, be better situated to exert this influence, than most other citizens. They will receive no fees for their opinions; and not having to encounter the suspicions of interested motives, and the feelings of rivalry which the competitions of business so often engender, their approval of right and reprobation of wrong, will have all the weight of intelligence, character and impartial judgment. The influence of such men, permanently located in all our districts, their interests and feelings all blending with those of the community, could not fail to elevate the moral standard, and strengthen all the ties which bind society. As they advanced in years, and their pupils came into active life around them, this influence would assume a paternal character, and be to the whole community, what that of a long settled and venerated minister of religion is to his congregation. Perhaps, too, there would be a more grateful feeling for the moral influences which the teacher has insinuated into the mind with science, than for even greater benefits in the same way, from one, who imparted them in the fulfillment of duties, which, in virtue of his office and his salary, he was bound to perform.

To secure these benefits, and remedy in part the difficulties alluded to, it is proposed to establish, within the state, normal schools,

for the education of teachers of both sexes. I will not enter into the details of this plan, further than to say, that it is the intention of the projectors of it, to rely on voluntary subscriptions for the funds necessary to carry it into effect.

Some years must elapse, before we can realize the full benefits expected from this source, but in the mean time, much may be done by vigilance in procuring the best teachers which circumstances permit, and by encouragement and aid in their efforts to become better qualified for their responsible station. The association of teachers, already formed in this county, for the purpose of mutual improvement, gives promise of much usefulness, and reflects credit on its members.

While, however, the rate of compensation is so low, it is to be apprehended, that men of talent will only make school keeping a stepping stone to some more lucrative occupation. This presents a very serious difficulty, and I confess I have been alarmed by the consideration, that our best lawyers, who devote themselves to their profession, realise two, three and even five thousand dollars per annum, and that education requires talents not inferior to theirs—not inferior to any. I endeavored to flatter myself, that when the importance of the subject was justly appreciated, we would be willing to pay as much to the man who performs so important a part in training the minds of our children, as to the man, who ever so ably and successfully defends our purse, or even our personal rights.

But when entering into figures, I found that this would require certainly more than ten—perhaps more than twenty times the amount now appropriated by the state, I despaired of its early accomplishment, and sought relief in another aspect of the subject, which I think presents some encouragement. I find this encouragement in the fact, that most men do not labor exclusively for money. The number who have so wofully misconceived the ends of existence, as to make the mere accumulation of wealth, or even a wholly selfish application of it, their ultimate object, is very small. Now those, who for the purposes of rapid acquisition, devote themselves to active laborious pursuits, involving anxiety, perplexity and mental vigilance, have almost always one or more of three objects in view—the pursuit of agriculture, of literature, or of benevolence.

I know that some may doubt these premises, and as they are important in themselves, and essential to the cheering conclusion I aim to deduce from them, I will trust to your indulgence to dwell a moment upon them,

The very general desire of men, to escape from the anxieties and perplexities of hazardous and intricate business, to the green fields—the golden harvests—the home-felt joys and sober certainties of agricultural life, is matter of every day observation and experience; nor will it be doubted, that with many, the calm pursuits of literature and science are looked to as an evening haven from the storms of a bustling life; but I am aware, that on the last point, the popular mind inclines to a belief of the engrossing selfishness of business men. They see them pursuing wealth, with an energy so intense,

and an interest so absorbing, that they may well suppose, that with them, it is the final and exclusive object of existence. The uninterested and superficial observer, does not suspect, that they are goaded on by a consciousness that the great work of life is still before them—that they are yet far from home—that night is approaching, and they have not entered even into the territory of their abiding place. But it may be urged, that even when successful, they are slow to apply their wealth to benevolent purposes. This is very often the case, and yet, paradoxical as it may appear, it does not argue that this is not the purposed object for which they are acquiring it. They over-rate the value of money as a benevolent power. They measure it by its cost; and this, when every energy of body and mind has been engrossed in its acquisition, they can hardly over-estimate. Though holding in theory to their early impressions of its omnipotence, their business experience and judgment enables them practically to perceive in every attempt to apply it, that money in itself is a very low order of power, and requires the aid of as much thought and labor to make it effective as an agent of good, as it does to make it productive in business. They long hope, however, for an opportunity of applying it with those magnificent and certain results, the imagination of which has lured them to its exclusive pursuit, and it is not till they have exhausted this hope, that they yield to less inducements.

They are then only carrying into the application of their wealth, the rules by which it has been acquired, and are loth to part with it at less than the original cost, or to invest it, where, in the absence of their own supervision, they have not what they deem sufficient security that it will be judiciously applied. Those habits of saving money, and of parting with it only upon the expectation of a larger return in kind, and which are generally necessary to enable them to commence accumulating, may at first militate against their giving freely for any other purpose; but when they have once learned to look to humane objects as a return for investment, their acquired boldness in parting with large sums, in confident anticipation of profitable results, comes to the aid of their benevolent feelings, and perhaps goes far to supply the want of enthusiasm, which is sometimes induced by the vividness of the imagination having become obscured in matter of fact calculations, and the engrossments of reality.

The recent subscription of business men, for the erection in this state of an asylum for the insane, carrying into effect the original design of one of their own number, whose generous aid through life to literary and benevolent objects, might, of itself, go far to disabuse the public mind on this point, shows how cheerfully they will give, when in their opinion the object warrants it. And the very liberal donation of one individual, who perhaps for the very reason I have suggested, set a high value on money, shows how freely he can bestow it, when his judgment is convinced of the utility of the application. He is now animated by a new impulse. His life is no longer objectless. The cheering thought that all his labor has not been in vain, attends him. He is inspired with a fresh hope, for he

has found an opportunity of investing the proceeds of his toil and anxiety, in a manner, which evidently affords him more satisfaction, than he ever felt in the acquisition of a like sum. The sagacity by which he at once secured the present co-operation of the community, and ascertained that their feelings were sufficiently interested in the object of the gift, to warrant the expectation that it would continue to receive the attention from them, essential to its usefulness, is a striking illustration of the thoughtful prudence of business men, under circumstances, which might have dazzled the imagination, and misled the judgment of those having less practical habits and experience.

Having touched upon this subject, it may not be out of place here to remark, that the improved treatment of the insane, and the education of the deaf and dumb, and the blind, are among the most glorious triumphs of knowledge, and that education has raised her proudest trophy in the midst of that intellectual and moral illumination and holy joy, which she has carried into the recesses of mind, from which, by a combination of the two latter maladies, every ray of light or hope was formerly excluded. Who would not rather have been the first who triumphantly planted the standard of intelligence and hope within the apparently impregnable ramparts of that dark and dreary citadel, than to have victoriously borne away the martial banners from the fields of Arbela and Waterloo.

But to return. The facts I have mentioned, go far to confirm my premises, and I think warrant the assertion, that so far as the prospects of this life are concerned, Agriculture, Literature and Benevolence, may generally be regarded as the *ultimate objects of busy men*. The intelligent farmer may well be content, for he already occupies one of the positions which so many are toiling to obtain, and one in which constant observation of the liberality of nature, must imbue his mind with generous feeling, and thus eminently fit him for the enjoyment of another of the *ultimate objects*. The office of the teacher also embraces two of three objects, the pursuit of literature, and the gratification of benevolent feelings.

If the farmer may look with delight on the green fields in which he has made two spears of grass grow, where only one grew before, with what higher rapture may the teacher look on the beaming countenance which attests that another idea, another truth, has been successfully engrafted on an immortal mind. If the former, when he plants, may look forward with pleasant anticipation, to the refreshing fruit or shade, with what more holy hope and joy, may the latter reflect, that the germs he is nurturing will grow through eternity.

A man imbued with benevolent feelings, and a passion for knowledge, may find in the office of a public instructor, that pleasurable occupation and exhilarating exercise of his faculties and feelings, which will induce him to pursue it, for that moderate compensation which will ensure him a comfortable subsistence through life. And the very causes which induce this willingness, insure, at the same time, the highest qualifications, and most devoted zeal in their appli-

cation. In the adaptation of the office to the gratification of these high tastes, and the peculiar necessity of these same tastes to the office, we may recognize one of those beautiful provisions of Providence, by which the supply of all our essential wants is brought within the reach of reasonable effort and moderate ability.

But there is one other condition, without which, even these high gratifications will fail of their inducements. We must elevate the profession to its proper rank. We must render it respectable and honorable. We must make its credentials a passport to the best society. If those who now fill its ranks, have not always the grace of manner, or even the good breeding and the power of rendering themselves agreeable and instructive in conversation, requisites to make them welcome at our tables and our firesides, the more shame on us, that we have inflicted such instructors upon our children, and the greater need, if we would not have them grow up rude, clownish, awkward and vulgar, that we give their teachers the best means of learning the courtesies of life, and of acquiring the grace and elevation of polished society, which their respective locations can furnish. None more require the sustaining power of society, and by none will it be better repaid. In elevating them, we elevate our children. An examination of facts, may further confirm the views I have taken in regard to compensation. Men whose business obliges them to endure the anxieties attending the risks of fluctuating markets, and the perplexities consequent on extended operations and intricate combinations, and are thus in a great measure debarred the tranquility of mind, and the leisure necessary to the pursuits, I have designated as the *ultimate objects of busy men*, must be sustained by the hope of large compensation. The lawyer whose time is fully occupied, and his mind overtaken with important and intricate cases, is in this class, with the additional aggravation, that his professional intercourse with mankind, is little calculated to gratify benevolent feelings.

The lawyer who is less occupied, and has time and opportunity for some, or all of the *ultimate objects*, is satisfied with moderate compensation, while among the clergy, whose vocation embraces literary and benevolent pursuits, we find talents of high order engaged at very moderate salaries. A similar rule, with some modifications, will apply to physicians. The pecuniary remuneration, for official services in this state, is very small; but I am much mistaken, if there is any one in the Union more faithfully, or more efficiently served, or in which the public officers have a larger share of public confidence. Look too at our numerous banks, whose presidents have no salaries. Has the large compensation paid in many other places, procured more ability, or more character, or better administration in any respect?

But the lords of the soil—the professors of Law, Medicine and Divinity—Governors, Judges, Legislators, and Bank Presidents, hold honorable places in society. Let us then, from the high considerations of justice, as well as from those of interest, admit the professors

of education to their proper position.\* Make their fraternity honorable, and it will soon be crowded by talent, competing for moderate compensation. This proposed elevation will be but justice to the teachers; and it will be expedient, in the first place, to render them more capable of doing us service, and in the second place, that they may be thus induced to perform these services at a price which will meet the popular views of public ability. In this way, too, we may procure greater advantages than money can command. Money cannot produce so much elevation as honorable place and consideration in society can do. It cannot excite the same interest and kindle the same zeal, which literary taste and benevolent feelings can inspire. Besides, if a compensation in money were the only inducement, impostors would rise up, we should be overrun by a host of mercenary office seekers, generally, of all men the least fitted for the stations, the emoluments of which they covet.

In its connection with schools, the proper government of children is a very important problem, and one replete with difficulty, in both the theoretical and practical department. There is great diversity of opinion on the subject, and not feeling myself competent to its full development, I will venture only a few remarks in regard to it.

In the first place, a teacher should be able, properly to govern himself. All punishment inflicted under the influence of anger, is to the child but an example of violence. If he does not perceive its propriety and justice, it is to him but tyranny and oppression. He feels himself overpowered by mere physical strength, to which it would be in vain to oppose his feeble frame, and either rises above it in a feeling of resolute defiance, or sinking under it, seeks relief in that low exercise of the intellect, which develops itself in cunning and falsehood. Violence and fraud naturally produce and reproduce each other. Again, a child should be punished only for what is wrong in himself, and not for doing what is merely inconvenient to its care-takers. The opposite course confounds his ideas of moral right, with what is only expedient—destroys the nice sense of justice which is always found in the infant mind, and sets an example of selfishness, which cannot but be prejudicial to the child, and to the proper authority of its guardians.

In regard to the supposed necessity for corporal punishment, I believe it arises more from a want of moral power and moral purity in parents and teachers, than from any thing inherent in human nature. The child may be degraded by ignominious punishment, and debased by fear. It is true he may by these means, also, be restrained from practical wrong, and thus preserved from acquiring bad habits, but I doubt if a single virtuous impulse was ever thus imparted. Most children soon learn to disregard the anger of their parents, but there are few whose better feelings are not touched by seeing them grieved by their conduct, or who can resist the united

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\* These remarks are of course made in reference to our district schools. The high character and social position of those engaged in the more elevated institutions, leaves little cause of complaint, so far as they are concerned, and furnishes another illustration in point.

influence of parental solicitude and parental sacrifices of comfort and convenience on their account. Force is the lowest form of power, love is the highest, and it is this which inspires virtuous resolution and noble action. But force appears to be the shortest mode of enforcing obedience, and the parent thinks he has not time, or perhaps that it is not his place, to appeal to the reason and the feelings of the child. He sadly mistakes his duty, as well as the true economy of the subject. The rod has its influence while the pain lasts—but when the feelings are touched, and the understanding is convinced, the work is done, and well done forever. A restraining power and a virtuous impulse are thereby fixed in the child's own mind, which attend him as guardian angels wherever he goes.

The authority of the parent, if founded on fear, has no existence beyond the acts of which he may become cognizant. At school the child escapes this jurisdiction, and a similar authority is there to be established. We may very naturally suppose that it will be effected by the same means. For if parents with their greater interest, reinforced by natural affection, found *their* engagements did not allow them time to resort to the moral means of love and reason, when the mind was tender and open to such influences, how can we expect the teacher, charged with the literary instruction of a number of pupils, to find time to act upon the more obdurate material now presented to him, through the medium of the moral feelings or the moral judgment. He, too, must adopt more summary means, and violence must go on re-producing itself.

I am aware that my opinions on this subject have not the authority of experience, but it does appear to me, that so long as corporal punishment is deemed essential to school discipline, teachers cannot rise to their proper place in public estimation. So long as they are hired to whip, their vocation will be more or less associated with that of a public executioner, and in our school government, we shall be committing the gross absurdity of uniting the offices of a supreme judge and a Jack Ketch in the same person.

If this is necessary, I despair of the dignity of the profession. The remedy must begin with the parents. I know that they have not an exclusive and infallible control of the characters of their children, but we all know that much may be done by them in its formation, and especially by the mother. If necessary, then, let the father increase his efforts, and submit to greater privations, that this most important maternal duty may not be neglected—that his children may not want a mother's care and that holy influence which she can exert on their destiny. But how are they more generally to become properly qualified for the performance of these high duties? The natural affection of mothers does not require to be excited or increased, but to be enlightened by knowledge and made more discriminating by well directed thought; and rude and inadequate as the means now appear to such a delicate and important result, I apprehend it must be commenced in our district schools. Than this there can be no higher consideration to stimulate our efforts to improve these schools. If a boy when first shown the letter A, could

form even a faint conception of the knowledge and science to which it is made the first step, with what burning curiosity would he gaze upon it, and with what persevering assiduity would he apply himself to obtain the key to those vast stores of the intellect. And if here, at the threshhold of this movement, we could bring ourselves to realize, that by it, these treasures are to be made accessible to the whole rising and to future generations, and as a yet higher result, parents, through it, be qualified to instruct their children in all the proprieties of life, and properly to cultivate their intellectual and moral attributes, and thus by this simple and natural means, regenerate a nation and make a people virtuous and happy, with what kindling zeal should we contemplate the result, and with what intensity should we apply ourselves to the A B C portion of the work in which we are now engaged.

In regard to physical power, it may be remarked, that it does not comparatively occupy the high place which was assigned to it in a less scientific age. It decreases in popular estimation with the advance of the arts and civilization. It was deified in all the ancient mythologies. It gave pre-eminence among barbarians. Though in newly settled countries, where its benefits in subduing the forest are felt, it still holds a high place in public estimation, the scientific progress of the age has so far lessened the apparent necessity for it, that there is now reason to fear it will be too much neglected. The supremacy of the laws, has dispensed with it as a means of individual personal protection. The invention of gunpowder has made science the efficient defender of civilization, and thus dispensed with the necessity of muscular power, to cope with barbarian strength.

By the improvement in machinery, the steam engine and water wheel, are made to supply a very large portion of that mere automation strength which was once necessary to provide clothing and prepare food for mankind, and intelligence being more required to direct these new powers, has become the most valuable element even of labor. It is this which is raising the value of voluntary labor more and more above slave labor. It is the elastic free thought and diffused intelligence of New England which now enables us successfully to compete, on common ground, with the low wages, low rate of interest, and other advantages possessed by the manufactures of Great Britain. Nor is Agriculture less indebted to science. The saving of labor arising from improved implements—a knowledge of the proper application of manures—rotation of crops and mixture of soils, is vast, and being more universal will well compare with improvements in manufacturing machinery, if, indeed, they are not the more important.

In these and other great advances of physical science, we every where recognize the truth of the Baconian apothegm, "Knowledge is power." And the most thorough investigation of history will prove to us that notwithstanding the edicts of kings—the parade of invincible armies—the valor and skill of military commanders—the arts of superficial statesmen and diplomatists—the bustle of shallow politicians and the ceaseless turmoil of the multitude, it is still the

abstruse philosophers, the deep thinkers, who control the great current of human events and determine their succession—that in short, profound thought moves the world.

This cheering truth is teeming with great results. It has crowned thought with a new diadem, and invested it with new powers, before which despotism, in every form, already trembles in anticipation of its death warrant. It raises us from knowledge, to the creative power of knowledge, and if, when the competition was between physical force and science, the Baconian maxim was apposite, we may now, when we wish to carry this competition into the higher departments of intellect, say with at least equal propriety, "thought is power," from which another step will advance us to the philosophical truth, that mind—intelligence—spirit in its finite and infinite conditions, is the only real and efficient power.

Hence physical perfection is now to be desired, not as formerly, for its direct use in providing for the subsistence and safety of the individual, and to make him an able defender of the State, but principally, to minister to that continuous and energetic mental activity, by which he can render infinitely more essential service to himself and to his race, than the strength of a Sampson or Hercules could effect. In this view, the healthful action of the organic system becomes of incalculable importance—and education should not be unmindful of the foundation upon which she is to build, much less should she do ought to weaken or impair it. Disease, in many of its forms, lessens or destroys a man's capacity for thought, and hence, in this age, makes him comparatively powerless; and I apprehend that much disease has its origin in crowded, unventilated, badly warmed school-rooms.

In constructing school-houses, this evil should be carefully guarded against. In another view, this is also very important. Some may think that if the instruction is given, it cannot matter much what sort of a house it is in, and I may add that this idea is a very natural one, to persons whose occupations are of an active character and principally in the open air. But we all know that in a crowded, close room, and especially if too warm, the mind soon loses its power of attention, and if in this state, it can be roused from its listlessness and excited to effort, it is a painful spasmodic action productive of no good effects.

Under such circumstances, children not only do not and cannot learn, but they soon become disgusted with school, and all their associations with it are of an unpleasant character. Similar effects are sometimes produced by keeping children too long confined, without that muscular exercise which is so particularly essential to *them*, and often without any thing to interest or employ their thoughts. This is painful to them, and productive of bad effects to both body and mind. We have all observed how a brisk walk in the open air restores the mind to its activity, when it has been rendered torpid by too long confinement in a close room; how, instead of having to urge it to exertion, it springs forward with an elastic energy of its own, and the danger is, that we will be lost or entangled in the exu-

berant profusion of thought, through which it hurries us, whether we will or not.

Children are universally fond of acquiring knowledge. They have an insatiable curiosity, which demands gratification from this source. Witness the glowing countenance of a child when the light of a new idea suddenly bursts upon him—the thrill of pleasure, when for the first time he has mastered the intricacies of some ingenious and conclusive argument, and comprehends the truth it demonstrates. I cannot but believe, that it must be by some great error, that what is thus naturally so congenial to the infant mind, should so generally be made distasteful to it. Not that I think learning is attainable without laborious effort, or that it is desirable that it should be, for this would destroy one of its prime benefits as a mental discipline—but only that by proper means a child might be so interested in its acquisition, as to pursue it with interest and avidity. You will perceive that the improved modes of instruction tend to this object. A supply of proper apparatus will very much facilitate this result. The machinery of the school-room has been as much improved as that of the cotton-mill, and the consequent saving of labor to teachers and pupils, by the one, almost as great as that to the spinners and weavers, by the other. The want of economy in retaining the old plans in either case, is obvious. The proper selection of books is important, and has claimed the attention of the Association. A committee appointed for that purpose, are investigating the subject, and will report the result. It is desirable not only to procure the best elementary treatises, but also to secure uniformity, by which much time will be saved to teachers and pupils, and the extra expense of continual change avoided.

In passing to the consideration of the intellectual and moral, I will first remark, that even independent of moral results, there is a wide difference between a learned man and one whose intellect has been properly educated. A man may have a vast memory fully stored with facts, drawn from every department of science, and yet be profoundly, stupidly ignorant of all their relations to reality. Such men are in the predicament of a school boy who can repeat all the descriptions in his geography, and point out the position of every name on the globe or map, and yet does not know that the descriptions, globe and map have any relation to the earth's surface. If such knowledge as this ever was power, for any other practical purpose than to dazzle the ignorant, and inflate or bewilder its possessor, that time has passed away—this age yields the mastery only to thought.

Now the human mind is not a mere warehouse of given dimensions, in which you may, with careful stowage, put package after package, of ever so great value, and when it is full, say its use is accomplished—it is now paying its maximum profit; but it is a living agent, which must masticate, digest, and assimilate its nutriment, and is susceptible, with proper aliment, of never ending growth, and an unlimited enlargement of its capacities. The acquisition of the small number of facts, which can usually be taught in, the school-

room, however useful in life, constitute a very inconsiderable portion of the benefits of education. Its chief object should be, to impart such habits of thought, as will enable the student to continually build upon what he there acquired. Those facts are but as the seed of knowledge; give him this and the implements, with instructions for its cultivation, and he may ever after add to his store the accumulated harvests of active thought and intelligent observation.

In furtherance of this object, it is proposed to establish circulating libraries in connexion with the district schools, and arrangements are already made for trying the experiment, which I deem a very important one. Without some such aid, our efforts may only result in making a larger market for the works of Paul D'Kock and other writers of the same stamp, or a channel for the more general dissemination of the bad taste and worse principles, with which a mercenary press is flooding the country. Let the laborer when he seeks relief from toil, have proper mental recreation at his command. Furnish him with a choice of agreeable and instructive books, which will elevate his tastes, inform his understanding, and strengthen his moral feelings, and he will no longer be "food for cannon," or material for demagogues.

This will be extending the benefits of intellectual education through life, and at the same time giving a moral direction to the increased powers of thought which it will develop. It will be ministering to that progress which is essential to happiness. This moral elevation does not necessarily follow from mere intellectual culture. All we can say of this, or that point is, that the faculties being made more acute, will more readily and clearly perceive the infallible connexion between interest and duty, and that by opening to the mind higher and purer sources of gratification, the influence of low and degrading passions will be diminished. Let a man become absorbed in any scientific pursuit, even of those most allied to earth—the object of his devotion is truth. For it he cherishes a pure disinterested love, and this elevates all his sentiments and refines all his affections. Let him advance a step further, and in the province of the fine arts learn the power of genius and the ennobling and refining influence of the sentiment of the beautiful. Or rising above this little sphere, let him attempt to grasp in thought the wonders of the universe as revealed in the modern astronomy. Let him first direct his attention to the sun, to the uninformed eye, apparently only a little dazzling spot in the blue concave—let him reflect that it is a million times larger than this earth, and some thirty times larger than a sphere, whose diameter would reach from us to the moon, and when, by the aid of such comparisons, he has formed some faint conception of the magnitude and splendor of this august central mass, let him observe the wondrous mechanism, by which world after world is made to revolve round him in harmonious movement, with velocities so great, and occupying a space so immense, as to defy all his powers of conception. Then let him turn to the fixed stars, and by the united aid of facts and analogy, see in every one of them a sun, similar to our own, each of which imagination invests with a like courtly train of

planetary worlds and their attending satelites, while by the powers of an infallible geometry he demonstrates that their distance is inconceivably greater than that of the farthest planet from our sun,—that a cannon ball projected from this earth, must travel with its usual velocity hundreds of thousands of years before it could reach the nearest of them, and that in all probability there are a great number of such consecutive distances between the centre and outer verge of our starry system ; and yet that all these, embracing such inconceivable, such incalculable distances in space, are but one cluster—one nebula, such as the telescope reveals to us still far beyond, appearing to occupy only a span in immensity. With instrumental aid let him wander amid these nebula, until his eye rests on one which is incomplete, and there learn that creative power is not yet exhausted ; there observe nature in her laboratory, the materials for new systems—the uncombined star dust scattered around her; or turning to another, mark it crumbling in the decay of age, and ponder on the time which has elapsed since the morning of its existence. But alas ! time has no telescope, through which even the eye of fancy can reach an epoch so remote.

Next let him note the beautiful grandeur and harmony which pervades the whole of this stupendous combination. How each minor orb comprised in a system revolves round its appropriate centre—how in turn each of these systems, with its central luminary, revolves round some more distant centre—the less continually merging in the greater arrangement, whilst each successive reach of the telescope or of imagination discloses, until the mind is overpowered in the splendor and magnificence of this mighty display of creative energy. Think you, that from these lofty speculations—these vast and overpowering conceptions, he will descend to this little orb, to act an ignoble part in its petty concerns ? Will he tarnish the brightness, or sully the purity of that intellect by which he is enabled to soar to such commanding thoughts and such extatic views ?

But as yet he is made acquainted only with the lower department of knowledge, and however magnificent the development he has just witnessed, it is but a magnificent materialism. Let him rise above this materialism, and on the confines of spiritual science, in the pure mathematics, learn the pleasure of disinterested thought and acquire the habit of pursuing truth with concentrated attention, and without the disturbing elements of prejudice, passion or selfishness. Let him then become familiar with universal truths, which being beyond the province of experience and of the senses, are apprehended only by the pure reason. Let him enter the domains of metaphysical research, and thus be introduced—aye! introduced, to his own spiritual nature, and with emotions of surprise and awe, realize the presence of the Divinity which stirs within him :—there let him contemplate the great problems, and ponder on the mysteries of his spiritual being :—and thence ascending to the loftiest regions of human intelligence, let him partake of the inspirations of poetry and commune with the spirit of prophecy, till his rapt spirit forgets its earthly

thralls and wings its way, through realms of light, beyond the finite bounds of space or time.

Think you, that descending from this empyrean height to this mundane sphere, he will enter into its competitions with other than the most exalted feelings and the noblest motives? No! Selfishness will be eradicated, and all that is sordid and mean, will have given place to liberal and lofty sentiments. The almighty dollar will have lost its omnipotence, and the high places of worldly honor have dwindled into insignificance. The glittering shrines of wealth, and the gorgeous thrones of power, will have no attraction for him, except as they minister to the sublimity of his soul, or enable him to impart a kindred elevation to others.

Such at least is the apparent, perhaps I may also add, the natural and the general tendency of such pursuits. And this is much needed to neutralize the material, comfort seeking, propensities of the age. But experience teaches us that there are those who make use of these high attainments, only for the immediate personal enjoyments they command—to minister to the gratification of a fine taste, an acute understanding and a vivid imagination, while the heart is untouched, its propensities unchastened, and its affections unrefined, and who, by the power of intellect, can even subdue the moral sensibilities, and compel them to contribute to this engrossing selfishness. Men, who while they indulge in the raptures of benevolent imaginations, and in fancy delight to dwell on romantic visions of virtuous distress nobly relieved, never lend a helping hand to actual suffering, never whisper a word of consoling sympathy to the afflicted, but in the complacent confidence and security of intellectual superiority, look with cold indifference on the sorrows, and with scorn on the follies of mankind, while they turn with disgust from misery in all its forms of repulsive reality. But as if to complete the evidence that intellectual supremacy is not the highest condition of humanity, we have striking examples of men who have still farther perverted high intellectual attributes, and made them the mere panderers of a gross sensuality and degrading avarice. If the elevation of the intellect may make the objects of crime appear contemptible, it is through the cultivation of the moral and religious sentiments, that crime itself must be made odious, and a sensitiveness awakened, which spontaneously shrinks from wrong, and feels every lodgment of temptation as a stain on its purity. If the pride of intellect has made the objects of humanity appear insignificant, and its sufferings repulsive, the opticks of a high morality will restore them to their true importance, and make the sorrows, the weaknesses, the errors, and even the follies and the crimes of our fellow beings the objects of benevolent thought and philanthropic action.

If by fostering the intellectual we can attain the sublime—the improvement of the moral, co-operating with the religious sentiments, will elevate us to the holy. This moral cultivation may be commenced very early in life. Before the child has left its mother's arms, its affections and its sensibilities may be the objects of her successful care; and while prattling on the father's knee, it may

learn to abhor the gilded crimes by which the vaunted heroes of history have ascended thrones, and to idolize the unpretending virtues which have led martyrs to the scaffold and the stake.

The mind of a child is a very delicate and intricate subject to act upon ; and when we reflect on the influence of early impressions, and early circumstances on the formation of character, we may well feel a disposition to shrink from the responsibilities of meddling with it, even while most impressed with the necessity of attending to its development. It is a solemn duty, the proper performance of which requires much patient thought and sleepless care.

How few people reflect on the injury they may do by introducing an unpleasant or gross perception into the mind. If we are induced to believe what is merely injurious by being false, we may detect the error in fact or argument, and the evil is entirely effaced from the understanding. But an impression made on the imagination or through the medium of association, cannot be thus eradicated. This principle so obviously liable to abuse, may as obviously be applied to great advantage in moral training. As one application of it I would have, for the use of the children in every school, a few portraits of great and good men, and a few representations of virtuous and heroic conduct, the influence of which would blend with their expanding thoughts, and become incorporated in all their anticipations and plans of future life. Who can estimate the effect which the recollection of a sunny childhood—spent amidst pleasant associations and benign influences, under the guiding care of those we respected and loved, and whom, to our more mature judgment, memory ever depicts as worthy to be esteemed and revered—will exert on the whole character and destiny. The sheen of such sunny years will never fade ; its light will ever blend with our purest and highest enjoyment, and memory will often recur to it to relieve the wearisome toil and gladden the gloomy scenes of life, while even amid crime and sorrow it will continually remind us of the better and brighter elements of human existence with which we were then so familiar. To the moral culture, all other cultivation should be subservient.

By attending only to the physical, we may nourish giant frames, but perhaps only for the purposes of ferocity and violence. By exclusive care of the intellectual, we may nurture mighty powers of thought, for good or for ill, and we may give great acuteness to the faculties, but perhaps only for the purposes of fraud, the subversion of the rights, and the destruction of the happiness of others. In either case, we proceed at the risk of sacrificing all that is most estimable and most holy in human character. Indeed, I can conceive of no worse condition of society, than that in which great physical energies should be combined with lawless, brutal and malignant passions, and great intellectual strength and acuteness, with low propensities, selfish motives and sordid dispositions. It is upon the supremacy of the moral powers that we must rely, to give a proper direction to the physical and intellectual energies, and without its controlling influences, all other cultivation may be worse than use-

less. Why then, it may be asked, is this movement directed more particularly to the intellectual? Why not immediately to the higher and more important work of moral improvement? It is true we rank the moral above the intellectual. We also rank the intellectual above the physical: but if a man were starving, we would not give him a treatise on Geometry or Logic for his relief. The highest wants of man may not be the most urgent or most imperative. To have an intellectually great man there, must be a living man—to be morally great and good, and useful, pre-supposes a being with capacities for knowing, and with discriminating judgment; and the improvement of these attributes is our present object.

It may be further remarked, that in early life, the moral training is most appropriately allotted to parental care, and that for general, moral and religious instruction, society is already organized, and does not admit or feel the necessity of any material change. There is also a certain equilibrium to be observed between the intellectual and moral progress. They mutually aid and sustain each other, and cannot be widely separated. As the moral becomes more pure, the intellectual sees farther, and clearly discerning the obstacle to further progress, dictates the proper remedy. We have just taken an important step in morals, and the temperance reformation has probably opened the way for the improvement of our district schools. Before the success of that enterprise, the public mind would hardly have entertained the subject of universal education. Intemperance was then an evil too pressing and too vital, to admit of such slow remedy.

There are some striking analogies between the two movements. Getting drunk seems once to have been thought a manly exploit, and men of high standing gloried in it. So when the competition commenced between knowledge and physical power, men of renown gloried in their ignorance—thought learning derogatory to them, and useful only to priests and scribes. The sentiment attributed by Scott to Douglass, represents the feeling of that time.

“Thanks to saint Bothan, son of mine,  
Save Gawain ne'er could pen a line,  
So swore I, and I swear it still,  
Let my boy-bishop fret his fill.”

The individual advantages of temperance, as of learning, were next observed, and then, that the intemperance or ignorance of any, was a public calamity, and that public policy no less than enlarged benevolence, required that all should be made temperate, and that all should be educated by the united efforts of the whole community. At each step, in both instances, there was something to be known, before further progress. Let us again cultivate the knowing faculties, and perchance they will then reveal to us, and bring within our reach, some other moral object. Possibly one of its first results will be, to re-unite in public estimation, individual and political honesty, the separation of which is now so threatening. The deception practiced by any partisan, seems to be regarded by his fellows as a pious fraud, and as such, praiseworthy if successful, and at least harmless, so long as it does no injury to their party. When we reflect on the

influence of fraud to contaminate and destroy all it touches, and upon its still more immediate tendency to provoke violence, we may well tremble for our institutions, and seek a remedy in some means of elevating the moral sentiments. Possibly another effect of the dissemination of knowledge, will be to destroy sectarian feeling, and even without producing unanimity of belief, which I do not think is ever desirable, unite the public sentiment in favor of some more universal system of moral and religious instruction. But perhaps it is useless to anticipate. It is sufficient for us to know, that a better system of education is now necessary to our progress, and that it is our duty to labor for it. This is our mission. Let us in a proper spirit press forward to its accomplishment by all proper means, and leave the result to the Great Disposer of events, with our prayers, that the benefits of our efforts may descend to our children, and enable them better to perform their duties, and to fulfil their mission, whatever it may be.

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#### INDIVIDUAL AND ASSOCIATED EFFORT.

EXTRACT from an Address delivered by Mr. Hazard, on Intemperance, at Westerly, July 4, 1843. As the same objection which is here commented on, has been also made against all government action upon the subject of education, many of his remarks are appropriate to the object of our Journal.

"Another ground of objection to the society, less palpable and less commented upon, but more subtle and pervading in its influence, than those already alluded to, grows out of our illy defined notions of civil liberty, in connection with a prevalent idea that the society curtails it, and that it at the same time encroaches upon the province of free agency. Both these subjects have their metaphysical difficulties even after science has done all she can accomplish to simplify their elements, and reduce them to order; and we shall be very liable to error, whenever we attempt to found any connected and rational argument upon the crude notions of those which have a popular currency. With some it is an improper restriction of liberty to prevent a man's hanging himself; and an unjustifiable interference with free agency, to restrain him from the destruction of his intellectual powers, and the perversion of his moral nature. \* \* \* These vague notions of principles so deeply rooted in our nature, are the very elements for the art of sophistry, and also furnish the materials from which interest and inclination can draw as many doubts as are necessary to prevent a decision against them in the tribunal of conscience. But though society may have no natural or conventional right to interfere in those acts which affect only the individual, yet it has a right to compel from him, by all proper means, the performance of all his social duties; and incidental to this must be the right to restrain him by such means, from disqualifying himself for the performance of those duties.

"It is seldom, however, that we find a popular sentiment however vague, which has not substantial truth for its basis. If the sentiment

is right, it is an intuitive inference from that truth,—if wrong, an accidental perversion, growing out of the want of a free and clear perception of it. The objection to the temperance society which we are now considering, had its origin in the sublimest verities of our being.

“ To do good or to resist evil, from an internal conviction of duty, and by an internal moral power, is the highest prerogative of intelligent natures. It is the attribute of individual sovereignty; and to yield this sovereign right, to substitute for this free vital activity any external agreement law or force, would be the greatest sacrifice which pride, dignity and self-respect could make upon the altar of humanity. Allied to this is the conviction that wherever society, in the form of government or of subordinate associations, by the authority of law or the power of union, compel an individual to a course of action, even such as he approves, yet not originating in his own convictions of duty, they take from him the merit of voluntary performance, and rob him of the cheerful influence of self approval. They deprive him of some of the opportunities of improving his moral strength by its exercise in resisting evil and pursuing virtue. In every attempt then, to curtail the limits of this field for the exercise of individual virtue, by combinations, the question must arise whether the injury thus done, is more than compensated by the benefit arising from the association,—and if so, how far the power of union may advantageously be substituted for that of individuals, and pledges for unaided self restraint or control.”

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The following beautiful and appropriate lines, composed by Mr. Hazard, were recited on the occasion of dedicating the new school house at Carolina Mills.

A FATHER'S PRAYER FOR HIS SON.

Four years of life have pass'd away,  
And what my boy, hast thou to show?  
Thy little limbs have learn'd to play,  
Thy dimpled cheeks with pleasure glow.

But mind is an unwritten waste—  
E'en memorys page scarce record shows,  
Which in thine after years will last,  
And these infantile scenes disclose.

And on that future as I gaze,  
And think what then thy lot may be,  
To Heaven a fervent prayer I raise,  
For its protecting care of thee.

But if my prayers availed on high,  
And all I ask kind Heaven would seal,  
How should I mark thy destiny,  
How best consult thy future weal?

I ask not life all free from cares,  
For such would ill become that brow,  
Which, even now, the promise wears,  
That manliness will it endow.

For thee I ask no golden ties,  
To link thy soul with earth's alloy,

Restraining from each higher prize,  
Which should its nobler powers employ.

For thee I ask not regal power,  
Thy fellow men to rule or sway,  
Nor yet ingloriously life's hour,  
In changeless sunshine, bask away.

For thee I ask no high renown,  
Such as ambition's votaries  
Have won, by pangs on earth brought down,  
When they controled its destinies.

For thee I ask not glory's wreath,  
If won 'mid scenes with slaughter rise,  
Where venom'd hearts their swords unsheathe,  
And mercy's voice is hushed in strife.

But rather seek that just applause,  
The good bestow, on gentle deeds,  
The generous warmth in virtue's cause,—  
Honors, for which no bosom bleeds.

Let science too, thy brow adorn  
With laurels from her peaceful bower;  
Imbue thy mind with beauty's form,  
'Till ev'ry thought reflects its power.

That beauty whose omnipotence  
Can higher joys than sense impart;—  
Beauty, pure, holy and intense,  
Which chastens, while it warms the heart.

Beauty like that of cloudless skies,  
Of starry night and rosy morn,  
To lure thy thoughts to high emprise,  
And mould them all in grandeur's form.

Beauty which in each varied form,  
Displays the minds ethereal grace,  
And chosen at creation's dawn,  
The Deity's abiding place.

Beauty like that where Plato knelt,  
As glowing paths of truth he trod,  
And made his thoughts a firmament,  
Lighting the way to nature's God.

And having gained this highest art,  
Which pure philosophy can reach,  
Unite with it that wiser part,  
Which Heav'n herself alone must teach.

Let wisdom's power thy virtue guard,  
Pure feelings keep thy spirit free  
From thought, or act, which would retard  
Its progress to high destiny.

Yes—virtue in each lovely form,  
A lofty soul, with spirit free,  
And glowing as the rosy morn,  
With honor's spotless purity.

Yes, *these*, with his protecting care,  
For thee I crave on bended knee,  
For these ascends a father's prayer,  
For *these* he asks High Heaven's decree.

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T. C. HARTSHORN.

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